An ENQUIRY into the Reasons for Abrogating the TEST imposed on all Members of Parliament.

Offered by *Sa. Oxon.*

WHEN the *Cardinals* in *Rome* go abroad without *Fiocco's* on their Horses heads, it is unstood that they will be then *incognito*, and they expect nothing of that Respect which is payed them on other Occasions. So since there is no *Fiocco* at the Head of this *Discourse*, no Name nor Designation, it seems the Writer offers himself to be examined without those nice regards, that may be due to the Dignity he bears: and indeed when a Man forgets what he is himself, itis very uatural for others to do it likewise.

It is no wonder to see those of the *Roman Communion* be stir themselves, so much as they do, to be delivered from the *Test*, and every thing else that is uneasie to them: and tho others may find it very reasonable to oppose themselves, in all the just and legal ways that agree with our Constitution, to this Design, yet it is so natural to all that are under any Pressure, to desire to get free from it, that at the same time that we cannot forbear to withstand them, we cannot much condemn them: but it raises nature a little, to see a *Man* that has been so long fatned with the *Spoils* of our *Church*, and who has now got up to a degree so disproportioned to his Merit, to turn so treacherously upon it. If he is already weary of his *comfortable importance*, and will here give her into the bargain, and declare himself, no body will be surprised at the change of his masque, since he has taken much pains to convince the World, that his *Religion* goes no deeper than his *Habit*: yet tho his confidence is of a piece with all his other Vertues, few thought it could have carried him so far; I confess I am not surprized, but rather wonder to see that others should be so; for he has given sufficient Warning of what he is capable of; he has told the World *what is the worst thing that Dr.* Burnet *can do.* p. 50. but I am sure the *Dr.* cannot be quit with him, to tell what is the *worst thing* that he can do; it must needs be a very fruitful Fancy that can find out all the degrees of Wickedness to which he can go: And tho this Pamphlet is a good Essay of his Talent that way, yet that *Terra Incognita* is boundless. In the *Title Page* it is said that this was *first writ for the Author's own Satisfaction, and now published for the benefit of all others whom it may concern.* But the words are certainly wrong placed; for the truth of the matter is, That it was *written for the Author's own benefit, and that it is now published for the satisfaction of all others whom it may concern*: In some sense perhaps it was written for the Author's own Satisfaction; for so petulant and so depraved a mind as His, is capable of being delighted with His Treachery and a poor Bishoprick with the addition of *Presidentship*, being too low a Prize for His Ambition and Avarice. He resolved to assure Himself of the first great Bishoprick that falls; the *Liege Letter* let us see how far the *Jesuits* were assured of him, and how much courted by him: and that he said, *that none but* Athiests *supported the Protestant Religion now in* England; yet how many soever of these may be among us, He is upon the point of lessening their number, by one at least: and he takes care to justifie the Hopes which these *Fathers* conceived of Him. They are severe Masters, and will not be put

off with Secret Civilities, Lewd Jests, Entertainments, and Healths drank to their good Success; so now the Price of the *Presidentship* is to be pay'd, so good a Morsel as this deserved that Dr. *Stillingfleet*, Dr. *Tillotson*, Dr. *Burnet*, and some other Divines should be ill used, and He to preserve the Character of *Drawcansir*, which is as due to Him as that of *Bays*, falls upon the *Articles* of the *Church*, and upon both *Houses of Parliament*. It is Reproach enough to the *House of Lords*, that He is of it; but it is somewhat new, and a Character becoming *Sa. Oxon*, to arraign that *House*, with all the Insolence to which He can raise his wanton Pen. Laws that are in being are treated with respect, even by those who move for their Repeal; but our *Drawcansir* scorns that modest strain, He is not contented to arraign the *Law*, but calls it *Barbarous*, and says, *that nothing can be more Barbarous and Prophane than to make the renouncing of a Mystery, so unanimously received, a* State Test; *pag.* 133. *pag.* 64. But he ought to have avoided the word *Prophane*, since it leads men to remember, that He had taxed the praying for the King, *as under God and Christ, as Crude*, not to say *Prophane*: when in the prospect He had then [36] of a Bishoprick he raised the King above Christ, but now another prospect, will make Him sink Him beneath the *Pope*, who is but at best Christs Vicar. But this is not all, there comes another Flower that is worthy of Him, He tells us, *That the* TEST *was the First-born of* Oats's *Plot, and brought forth on purpose to give Credit and Reputation to the Perjury*, pag. 5. and because this went in common between the *Two Houses*, He bestows a more particular mark of His Favour on the *House of Lords*: and tells them *That this was a Monument erected by themselves in honour of so gross an Imposture.* (ibid.) But after all, the Royal *Assent* was added; and here no doubt it itched somewhere, for if it had not been for the manner of the Late *King*'s Death, and the Papers published since His *Death*, He would have wreaked His Malice upon *His Memory*, for He will never forgive His not Advancing him: And the Late King being so true a Judge of Wit, could not but be much taken with the best *Satyr* of our Time; and saw that *Bays*'s *Wit*, when measured with anothers, was of a piece with his Vertues, and therefore judged in favour of the *Rehearsal Transpos'd*: this went deep, and though it gave occasion to the single piece of Modesty, with which he can be charged, of withdrawing from the Town, and not importuning the Press more for some years, since even a Face of Brass must grow red, when it is so Burnt as his was then; yet his Malice against the Elder Brother was never extinguished but with his Life: But now a strange conjuncture has brought him again on the Stage, and *Bays* will be *Bays* still.

He begins his Prologue with the only soft word in the whole piece, *I humbly conceive*, but he quickly repents him of that *Debonarity*, and so makes *Thunder* and *Lightning* speak the rest, as if his Designs were to Insult over the two Houses, and not to convince them. He who is one of the Punies of his Order; and is certainly one of its justest Reproaches, tells us pag. 8. "That to the shame of the "Bishops, this Law was consented to by them "in the House of Lords: But what shame is due to him, who has treated that Venerable *Bench*, and in particular his *Metropolitan*, in so scurrilous a manner. The Order has much more cause to be ashamed of such a Member: tho if there are two or three such as he is among the Twenty six, they may Comfort themselves with this, That a dozen of *much better* Men, had one among them, that I confess was not *much worse*, if it was not for this, That he let the price of his Treachery fall much lower than *Sa. Oxon* does, who is still true to his Old *Maxim*, that he delivered in Answer to one who asked him "What "was the best Body of Divinity? which was, "That that which could help a man to keep "a Coach and six Horses, was certainly the "best, But now I come to Examine his Reasons for abrogating the TEST.

The first is, "That it is contrary to the *Na*-"*tural Rights of Peerage*, and turns the Birth-"Right of the *English* Nobility, into a Pre-"carious Title: which is at the mercy of "every Faction and Passion in Parliament, "and that therefore, how useful soever the "TEST might have been in its season, it "sometime must prove a very ill President "against the Right of Peerage: and upon this "he tells a story of a Protestation made in

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"the House of Lords, against the TEST, "that was brought in, in 1675, together with "the Resolution of the House against that "Penalty upon the Peers, of loosing their "Votes in case of a Refusal: he represents "this, as a Test or Oath of Loyalty, against "the Lawfulness of taking Arms upon any "pretence whatsoever against the King.

But in Answer to all this, one would gladly know what are the *Natural Rights* of *Peerage*, and in what Chapter of the Law of Nature they are to be found, for if those Rights have no other Warrant, but the Constitution of this Government, then they are still subject to the Legislative Authority, and may be regulated by it. The Right of Peerage is still in the Family, only as the exercise of it is limited by the Law to such an Age, so it may be suspended as oft as the Publick Safety comes to require it: even the indelible Character it self, may be brought under a total Suspension, of which our Author may, perhaps, afford an instance at some time or other.

2. Votes in either House of Parliament, are never to be put in Ballance with Establish'd Laws: these are but the Opinions of One House, and are changeable.

3. But if the TEST might have been useful in its Season, one would gladly see how it should be so soon out of Season: for its chief Use being to Secure the Protestant Religion in 1678. it does not appear, That now in 1688. the Dangers are so quite dissipated, that there is no more need of Securing it. In one Sense we are in a Safer Condition than we were then: for some False Brethren have shewed themselves, and have lost that little Credit which some unhappy Accidents had procured them.

4. It was not the Loyalty in the TEST of the Year 1675. that raised the greatest Opposition to it: but another part of it, "That they should never Endeavour any "Alteration in the Government, either in "the Church or State. Now it seemed to be an unreasonable Limitation on the Legislative Body, to have the *Members* engaged to make no Alteration: And it is that which would not have much pleased those, *For whose Satisfaction this Book is published.*

The second Reason was already hinted at, *of its dishonourable Birth and Original*; pag. 10. which according to the decency of his stile he calls *the first Sacrament of the Otesian Villany*, pag. 9. This he aggravates *as such a Monstrous and Inhuman piece of Barbarity as could never have entred into the thoughts of any man but the infamous Author of it*; this piece of Elegance, tho it belongs to this Reason, comes in again in his Fourth Reason, *Pag. 6.* and to let the *House of Lords* see their Fate, if they will not yield to his *Reasons*, he tells them that this will be not only an "Eternal National Reproach, "but such a blot upon the *Peers*, that no length "of time could wear away, nothing but the "Universal Conoagration could destroy, which are the aptest Expressions that I know to mark how deeply, the many blots with which he is stigmatized are rooted in his Nature. The wanton man in his *Drawcansir* humor thinks that *Parliaments* and a *House of Peers* are to be treated by him with as much Scorn as is justly due to himself. But to set this matter in its true Light, it is to be remembred that in 1678. there were besides the Evidences of the *Witnesses*, a great many other Discoveries made of *Letters* and *Negotiations* in Forreign Parts, chiefly in the Courts of *France* and *Rome*, for Extirpating the *Protestant Religion*; upon which the *Party* that was most united to the *Court*, set on this Law, for the *Test*, as that which was both in it self a just and necessary Security for the Establish'd *Religion*, and that would probably lay the fermentation which was then in the Nation: and the *Act* was so little acceptable to Him, whom he calls *its Author*, that he spake of it then with Contempt, as a *Trick* of the Court to lay the *Nation* too soon asleep. The Negotiations beyond Sea were too evidently proved to be denied; and (which is not yet generally known) Mr. *Coleman* when Examined by the *Committee* of the House of *Commons*, said plain enough to them, that the Late *King* was concerned in them; but the *Committee* would not look into that matter, and so Mr. *Sacheverill*, that was their Chair-man, did not report it; yet the thing was not so secret but that one to whom it was trusted, gave the Late King an Account of it; who said, That he had not heard of it any other way, and was so fully con-

vinced that the Nation had cause given them to be jealous, that he himself set forward the *Act*, and the rather because he saw that the *E.* of *S.* did not much like it. The *Parliament* as long as it was known that the *Religion* was safe in the *Kings* Negative, had not taken any great Care of its own Constitution, but it seemed the best Expedient that could be found, for laying the Jealousies of His Late *Majesty*, and the apprehensions of the *Successor*, to take so much Care of the *Two Houses*, that so the Dangers with which men were than allarm'd, might seem the less formidable, upon so effectual a Security: and thus all the stir that He keeps with *Perjury* and *Imposture*, ought to make no other impression, but to shew the wantonness of His own Temper, that meddles so boldly with things of which He knew so little the true Secret: For here was a *Law* passed of which all made great use that opposed *the Bill of Exclusion*, to demonstrate to the Nation that there could be no Danger of *Popery*, even under a *Prince* of that *Religion*; but as he would turn the matter, it amounts to this, That that *Law* might be of good use in that season, to lay the Jealousies of the Nation, till there were a *Prince* on the Throne of that *Communion*, and then when the turn is served, it must be thrown away, to open the only door that is now shut upon the Re-Establishment of that *Religion*. This is but one Hint among a great many more of the state of Affairs at the time that this *Act* of the TEST was made, shew that the *Evidence* given by the *Witnesses*, had no other share in that matter, but that it gave a rise to the other Discoveries; and a fair Opportunity to those who knew the Secret of the Late *King's* Religion, and the Negotiation at *Dover*, to provide such an effectual Security, as might both save the *Crown*, and secure the *Religion*: and this I am sure some of the *Bishops* knew, who *(to their Honour)* were faithful to both.

The Third Reason he gives for Repealing the *Act*, is *the incompetent Authority of those who Enacted it; for it was of an Ecclesiastical nature:* and here He stretches out His Wings to a Top flight, and charges it with nothing less than *the Deposing of Christ from His Throne, the disowning, neglecting and affronting his Commission to his Catholick Church, and entrenching upon this Sacred Prerogative of his Holy Catholick Church:* and then that He might have occasion to feed his Spleen with railing at the whole *Order*, he makes a ridiculous Objection of the *Bishops* being present in the *House of Lords*, that He might shew His respect to them, by telling in a Parenthesis *that (to their Shame) they had consented to it.* But has this *Scaramuchio* no Shame left him? Did the *Parliament* pretend by this *Act* to make any Decision in those two Points of *Transubstantiation* and *Idolatry*? Had not the *Convocation* defined them both for above an Age before? In the 28*th Article* of our *Church* these words are to be found: *Transubstantiation (or the change of the substance of* Bread *and* Wine *) in the Supper of the Lord, cannot be proved by Holy Writ; but it is repugnant to the plain words of Scripture, overthrows the nature of a Sacrament, and hath given occasion to many Superstitions*; and for the *Idolatry* of the Church of *Rome* that was also declared very expressly in the same Body of *Articles*: since in the Article 35 the *Homilys* are declared "to contain "a godly and wholesome Doctrine necessary "for those times: and upon that it is judged "that they should be read in the Churches "by the Ministers, diligently and distinctly, "that they may be understood of the People" And the Second of these, which is against the *Peril of Idolatry*, aggravates the *Idolatry* of that *Church* in so many particulars, and with such severe Expressions, that those who at first made those *Articles*, and all those who do now sign them, or oblige others to sign 'em, must either believe the *Church* of *Rome* to be guilty of *Idolatry*, or that the *Church* of *England* is the Impudentest Society that ever assumed the Name of a *Church*, if she proposes such *Homilies* to the People, in which this Charge is given so home, and yet does not believe it Her Self. A man must be of *Bays's* pitch to rise up to this degree of Impudence. Upon the whole matter then, these points had been already determined, and were a part of our *Doctrine* enacted by *Law*: all that the *Parliament* did, was only to take these out of a great many more that by this *Test* it might appear whether they who came into either *House* were of that *Religion* or not. and now let our *Reasoner* try what he can make out

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of this: or how he can justifie the Scandal that he so boldly throws upon his Order, *as if they had as much as in them lay destroyed the very being of a Christian Church, and had profanely pawned the Bishop to the Lord: and betraied the Rights of the Church of England as by Law established in particular, as well as of the Church Catholick in general. p. 8, 9.* All this shews to whom he was pawned both the *Bishop* and the *Lord*, and something else too, which is both *Conscience* and *Honour*, if he has any left. When one reflects on *two* of the *Bishops*, that were of that Venerable Body, while this *Act* passed, whose Memory will be blessed in the present and following Ages, those two great and good Men that filled the *Sees* of *Chester* and *Oxford*, he must conclude, that as the World was not worthy of them, so certainly their *Sees* were not worthy of them, since they have been plagued with such *Successors*; that because *Bays* delights in Figures taken from the *Roman* Empire, I must tell him, that since *Commodus* succeeded to *Marcus Aurelius*, I do not find a more incongrous Succession in History. With what sensible regret must those who were so often edified with the Gravity, the Piety, the Generosity, and Charity, of the late Bishop of *Oxford*, look look on, when they see such a *Harleguin* in his room.

His fourth Reason is taken from the *uncertainty and falsehood of the matters contained in the Declaration it self*, pag. 9. for our Comedian maintains his Character still, and scorns to speak of Establish'd Laws with any Decency; here he puts in a paragraph, as was formerly marked, which belonged to his Second Reason, but it seems some of those to whom he has *pawn'd himself*, thought he had not said enough on that head, and therefore to save blottings, he put it in here. After that, he tells the Genty, that *Transubstantiation was a Notion belonging to the School-men and Metaphysitians*, and that he may bespeak their Favour, he tells them in very soft words, *That their Learning was more polite and practicable in the Civil Affairs of Human Life, to understand the Rules of Honour, and the Laws of their Countrey, the practice of Martial Discipline, and the Examples of Great Men in former Ages, and by them to square their Actions in their respective Station, and the like.* But sure the Bishop is here without his *Fiocco*, yet at least for Decency's sake he should have named *Religion* and *Vertue* among the proper Studies of the Gentry: and if he dares not trust them with the reading the *Scriptures*, yet at least they might read the *Articles of our Church*, and hearken to the *Homilies*, for tho it has been long one of the first Maxims that he has infused into all the Clergy that come near him, that the People ought to be brought into an Ignorance in matters of *Religion*, that Preaching ought to be laid aside, for a Preaching Church could not stand, that in *Sermons* no points of Doctrine ought to be explained, and that only the Rules of Human Life ought to be told the People, yet after all, they may read the *short Articles*: and tho they were as blindly Implicit as he would wish them to be, yet they would without more Enquiry, find *Transubstantiation* to be condemned in them. Next he Triumphs over the renouncing of it, *pag.* 11. "as too bold and too prophane an Affront "to Almighty God: when men Abjure a "thing which it is morally impossible for "them to understand. And he appeals to the Members of both *Houses* (whom in a fit of Respect he calls *Honourable*, after he had Reproach'd them all he could) "if they "have any distinct Idea or Notion in their "minds, of the thing they here so So-"lemnly Renounce. I do verily believe none of them have any "distinct Notion "of Transubstantiation, and that it is not only *Morally*, but *Physically impossible for them to understand it*: But one would think that this is enough for declaring that they do not Believe it, since the TEST contains no declaration concerning *Transubstantiation* it self, whether it is a True or a False Doctrine: but only concerning the Belief of him that takes it. And if one can have "no distinct Notion of it, so "that it is morally impossible for him to "understand it, he may very well declare

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Then he does not believe it. After a Farce of a flight Story, he concludes, that *there seems to be nothing but a prophane Levity in the whole matter: and a shameless abuse put upon God and Religion, to carry on the Wicked Designs of a Rebel-Faction.* For he cannot for his heart, abate an ace of his Insolence, even when he makes the *King, Lords, and Commons*, the subject of his scorn. Certainly whatever his Character is, it ought not to be expected that a man who attacks all that is sacred under God and Christ, should not be treated as he deserves: it were a feeble weakness, to have so great a regard to a Character that is so prostituted by him. He tells us, pag. 47. "That all Parties agree "in the thing; and that they differ only in the "word and manner: and here he makes a long excursion to shew his Learning, in tacking a great many things together, which passes with Ignorant Readers as a mark of his great Reading: whereas in this, as well as in all his other Books, in which any shews of Learning appear, those who have searched into the Fountains, see that he does nothing but gather from the Collection of others: only he spoils them with the *Levities* of his *Buffoon-Stile*, and which is worse, with his *Dis-ingenuity*. I leave all these matters to be examined, by those who have leisure for it, and that think him worth their pains. But as for *Transubstantiation*, the words that I have cited from out of our *Articles*, shew plainly that it is rejected in our *Church*, so that he is bound either to renounce it, or to renounce our *Church*: therefore all that shew he makes with our History, comes to nothing, since whatever he may say with relation to *Edward* the Sixth's Reign, it cannot be denied, but they were Enacted by the Convocation in the beginning of Queen *Elizabeth*'s Reign, and they have been ever since, the Doctrine of our *Church*: so that without going further, this is now our *Doctrine*, and since *Sa. Oxon* carries the Authority of the *Convocation* so high, he will find the Original Record of these *Articles* in *Corpus-Christi College* in *Cambridge*, subscribed by the Members of both Houses, in which there is a much more Positive Decision then is in the Prints, not only against *Transubstantiation*, but against any *Corporal or Real Presence of the Body and Blood of Christ in the Sacrament*: And if he will give himself scope, to rail at those who suppressed this, I leave him to his Liberty. But here is the formal decision of this *Church*, and the pretending that there was no Evidence of *Cranmer*'s Opinion, but in an unknown *Manuscript*, or a famous *Invisible Manuscript*, p. 49, 47. when there are two Books writ on this matter by *Cranmer* himself, and when all the Disputes in Queen *Mary*'s Time, besides those that were both in *Oxford*, and *Cambridge*, in King *Edward*'s Time, shew so clearly, That this was his Doctrine, is a strain becoming his Sincerity, that gives this among many other Essays of the Truth that is due to him.

But it seems he thought that Dr. *Tillotson*, Dr. *Stillingfleet*, and Dr. *Burnet*, besides some others whom he does not Name, had not Reputation enough in the World, and therefore he intended to raise it, by using them ill: which is all the effect that his Malice can have. He had set on one of his poor underworkmen, some years ago, to decry the *Manuscript* which Dr. *Stillingfleet* had in his keeping for above Twenty Years, and which Dr. *Burnet* had in his Hands, for many months, and which they shewed to as many as desired to see it, but that had turned so much to his Shame that first vented the Calumny, that it seems he summoned *Sa. Oxon* to appear his Second in the Slander: and he whose Brow is of so peculiar a Composition, will needs bring it here, tho ever so impertinently. But I forgive the Hatred that he bears both to that *Manuscript*, and to those *Doctors*, since nothing could be less to *the Satisfaction of those for whom he published his Book*, then to see the Mature and Regular Methods in which the *Reformation* was advanced, For the *Bishops* and *Divines* were appointed, to Examine all Points with much Care, and to bring every man His Opinion in Writing, all which were compared very faithfully, and upon these the Decisions were made.

There are many other Papers yet extant, which by comparing the Hands shew these to be Originals: and they were in the *Salisbury* Family probably ever since they were at first brought together. Their Ancestor the Lord *Burghly* who was *Secretary of State* in *Edward* the Sixth's time, gathered them up;

up; and as appears in a Letter under his own Hand yet extant, he had 6 or 7 *Volumes* of them, of which Dr. *Stilling fleet* had only *two*, but Dr. *Burnet* saw *two* more of these Volumes.

The *History of the Reformation* sells still so well, that I do not believe Mr. Chiswell the Printer of it has made any present to this Reasoner, to raise its price: for to attack it with so much malice, and yet not to offer one Reason to lessen its Credit, is as effectual a Recommendation, as this Author can give it.

He pretends that Dr. *Burnets* Design was, to make *Cranmer* appear a meer *Sacramentarian* as to *Doctrine*, as he had made him appear an *Erastian*, as to *Discipline*; and he thinks the *vain Man* was flattered into all the pains he took, that he might give Reputation to the Errours of his Patrons, and that those two *grand Forgeries* are the grand Singularities of his *History*: and the main things that gave it Popular Vogue and Reputation with his Party. So that were these two blind Stories, and the Reasons depending upon them retrenched, it would be like the shaving off Samsons hair, and destroy all the strength peculiar to the History. But to all this stuff I shall only say, 1. That the Charge of *Forgery* falls back on the Reasoner, since as to *Cranmers* opinion of the *Sacrament*, his own Books, and his Dispute at Oxford are such plain evidences, that none but *Bays* could have questioned it: and for his being an *Erastian*, Dr. *Burnet* had clearly proved that he had changed his Opinion in that point, so that tho he shewed that he had been indeed once engaged in those Opinions, yet he proved that he had forsaken them: Let the Reader judge to whom the charge of *Forgery* belongs. 2. Dr. *Burnet* has indeed some temptations to *Vanity* now, since he is ill used by *Bays*; and put in such Company: But I dare say if he goes to give him his Character he will never mention so slight a one as *Vanity*, in which how excessive so ever he may be, yet it is the smallest of all his Faults. 3. These two particulars here mentioned, bear so inconsiderable a share in that History, and have been so little minded, that I dare say of an hundred that are pleased with that Work, there is not one that will assign these as their Motives.

He censures Dr. *Burnet* for saying *he had often heard it said that the Articles of our Church were framed by* Cranmer *and* Ridley; *as if it were the meanest Trade of an Historian to stoop to hear says.* p. 55. But the best of all the *Roman Historians* (*Salust. in bello Gatil.*) does it, and in this Dr. *Burnet* maintains the Character of a sincere Historian to say nothing that was not well grounded: and since it has been often said by many Writers that these two Bishops prepared our *Articles*, he finding no particular Evidence of that, delivers it with its own doubtfulness. It is very like *Sa. Oxon* would have been more positive upon half the Grounds, that Dr. *Burnet* had, but the other chose to write exactly: yet he adds, That it is probable that they penned them: and if either the Dignity of their *Sees*, or of their Persons be considered, the thing will appear reasonable enough. But I do not wonder to see any thing that looks like a modesty of Stile offend our Author. He is next so kind to Dr. *Burnet* as to offer him some Counsel, (p. 50.) *that he would be well advised to imploy his Pen in writing Lampoons upon the present Princes of Christendom (especially his own) which he delights in most; because it is the worst thing that himself can do, then collecting the Records of former times: for the first will require time and Postage, to pursue his Malice: but the second is easily traced in the Chimney corner.*

One would think that this period was Writ by Mr. *Louth*, it is so obscure and ill expressed, that nothing is plain, but the malice of it: but He of all men should be the furthest from reproaching any for Writing *Lampoons*, who has now given so rude a one, on the late *King* and the *Lords* and *Commons*; if bold railing without either Wit or Decency, deserves that Name. I will only say this further, that if one had the ill nature to write a *Lampoon* on the Government, one of the severest Articles in it, would be. That it seems Writers are hard to be found, when such a Baboon is made use of. It is *Lampoon* enough upon the Age, that he is a Bishop: but it is downright *Reproach* that he is made the Champion of a Cause, which if it is bad of it self, must suffer extreamly by being in such Hands.

And thus I think enough is said in Answer to His impertinent digression upon *Transubstantiation*, let Him renounce the *Article* of our *Church*, and all that he possesses in Consequence to His having signed it, and then we will argue all the rest with Him upon the square: but as long as He owns that, He is bound likewise to own the first Branch of the TEST, which is the Renouncing of *Transubstantiation*. In this Discourse He makes His old Hatred to *Calvin* and the *Calvinists* return so often, that it appears very Conspicuously. I believe it is stronger now than ever, and that for a particular reason: When the *Prince* and *Princess* of *Orange* were Married, he was perhaps the only Man in *England* that expressed his uneasiness at that Happy Conjunction, in so Clownish a manner, that when their *Highnesses* past thro *Canterbury* he would not go with the rest of that Body, to which he was so long a Blemish, to pay his Duty to them, and when He was Asked the Reason, he said, *He could have no regard to a Calvinist Prince*. Now this *Calvinist Prince* has declared his mind so openly and fully against the *Repeal of the Test*, that no doubt this has encreased *Bays*'s distemper, and heightned his Choler against the Whole Party.

The second Branch of the TEST is the Declaration made of the *Idolatry committed in the Roman Church*: upon which he tells us, pag. 71. 72. That *Idolatry is a Stabbing and Cut-throat Word, and that it is an Inviting and Warranting the Rabble whenever Opportunity favours to destroy the Roman Catholicks*; and here *Bays* will outdo himself, since this was a Master-piece of Service, therefore he makes the taxing the Church of *Rome* with Idolatry, *a piece of inhumanity that out does the Savages of the Canibals themselves; and damns at once both Body and Soul*. He Charges Dr. *Stillingfleet* as the *great Founder of this, and all other Anti-catholick and Antichristian and uncharitable Principles among us, and that the Test is the Swearing to the Truth of his unlearned and Fanatick Notion of Idolatry*. *pag.* 130. 135. and the result of all is, *That Idolatry made the Plot, and then the Plot made Idolatry, and that the same persons made both*. He has also troubled the Reader with a second impertinence to shew his second hand Reading again upon the Notion of *Idolatry*. But all this falls off with a very short Answer, if he is of the *Church of England*, and believes that the *Homilies contain a Godly and Wholsome Doctrine*, all this clamour against *Idolatry*, turns against himself, for he will find the *Church of Rome* charged with this almost an Age before Dr. *Stillingfleet* was Born; and tho perhaps none has ever defended the *charge*, with so much Learning as he has done, yet no malice less Impudent than his is, could make him the Author of the Accusation. It will be another strain of our Authors modesty, if he will pretend that our Church is not bound to own the Doctrine that is contained in her *Homilies*, he must by this maxe our Church as Treacherous to her Members, as *Sa. Oxon* is to her, or to deliver this Doctrine to the people, if we believe it not our selves, is to be as Impudent as he himself can pretend to be. A Church may believe a Doctrine which she does not think necessary to propose to all her Members; but she were indeed a Society fit for such Pastors as he is, if she could propose to the people a Doctrine, chiefly one of so great consequence as this is, without she believed it her Self. So then he must either Renounce our Church and her *Articles*, or he must Answer all his own Plea for clearing that Church of this Imputation: which is so slight, that it will be no hard matter even for such a trifling Writer as himself is, to do it: As for what he says of Stabbing and Cut-throat Words, he may charge us with such words, if he will, but we know who we may charge with the Deeds. I would gladly see the List of all that have been murdered by these Words, to try if they can be put in the Ballance, either with the *Massacre* of *Ireland*, or that of *Paris*; upon which I must take notice of his slight way of mentioning *Coligny, and Faction*, and telling us in plain words, pag. 45. "That they were Rebells, this is perhaps another instance of his kindness to the *Calvinist Prince*, that is descended from that Great Man.

If *Idolatry made our Plot*, it was not the first that it made; but his malignity is still like himself, his charging Dr. *Stillingfleet*, who he says is the Author of the Imputation of *Idolatry*, as if he had suborned the *Evidence in our Plot*. I should congratulate to the Dr. the Honour that is done him by the Malice of one who must needs be the object of the Hatred of all good Men, if I did not look upon Him as so contemptible a person, that his love and his hatred are equally insignificant. If he thinks our Church worse than Canibals, I wish he would be at the pains to go and make a trial, and see whether these Salvages will use him as we have done. I dare say they would not Eat him, for they would find so much Gall and Choler in him, that the first bit would quite disgust them.

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